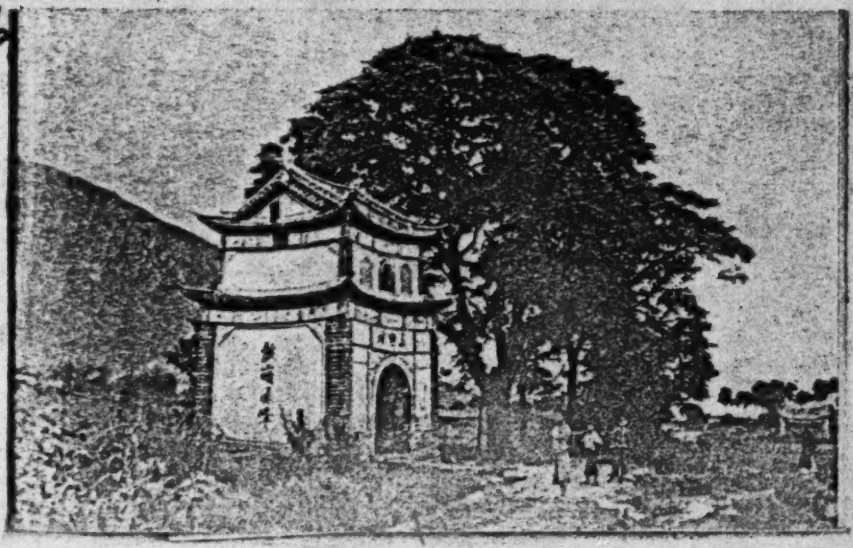
1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

292
535
796

Dancers at the Gwer
Sa La festival.

Village temple to Ku'ei Hsing.

346



[Face p. 124]

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

517 men sit and smoke and gossip, and the women spin yarn of hemp thread, make shoes or embroidery, or sew clothing.

527 During the first moon families invite friends and relatives
[525] to a feast where they eat, smoke, talk, and drink wine. There is very little gambling. At this time people may amuse themselves by "playing lion," when two men covered by an imitation lion's skin dance about and fight with a man who always conquers the lion.

517 While working in the fields, tending their flocks, gathering wood or working in their homes, men and women talk and sing songs. When bringing home loads of wood or corn or some other produce they
[562] may stop at a convenient resting-place and chat. There is considerable freedom between the sexes--that is, they visit and talk freely together, with comparatively little sexual irregularity.

● 535 At Chiu Tzu T'un in 1933 the writer witnessed a dance by
171 twelve women and six men. The women were lined up on the right and the men on the left. First the men would sing a line of a song, dancing rhythmically, and waving their arms from side to side. Occasionally there was a slight, quick lowering of the body. There were graceful steps in unison, a swaying of the body, and a stamping of the feet While singing each line each person turned around com-
[415] pletely one time. It was both interesting and graceful. There was a jar of wine from which the performers drank through small bamboo tubes. As the wine became low, fresh water was poured into the jar. The dance was led by a female relative of the local ruler. Since she was a Jia Rung, and the Jia Rung are very near, since the dance is lacking in other parts of the Ch'iang region, and since it very closely resembles the Jia Rung dance, it seems safe to assume that this dance was borrowed from the Jia Rung.

2. Engagements.

584 Sometimes through singing "Mountain songs or otherwise a young man and a young women become attached to each other and desire to get married In that case they must request their parents to appoint middle men to make the necessary arrangements, and the consent of the two families must be obtained

In Ch'iang engagements middle men are always necessary. Marriage is not an individual, but a family affair. Generally the young people are not given a choice, but the choice is made for them. A